Volume LXXXII CHICAGO, February 13, 1919 Number 23

UNITY

Freedom, Fellowship and Character in Religion

THE RIGHTS OF MAN.

I. Men are born and always continue free and equal in respect to their rights. Civil distinctions, therefore, can be founded only on public utility.

II. The end of all political associations is the preservation of the natural and imprescriptable rights of man; and these rights are liberty, property, security, and resistance of oppression.

III. The Nation is essentially the source of all Sovereignty; nor can any individual or any body of men be entitled to any authority which is not expressly derived from it.

—*Thomas Paine.*

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXXII. THURSDAY, FEBRUARY 13, 1919 NUMBER 23

THE AWAKENERS OF DEMOCRACY.

"And many came before the hundred years had expired, and tried to break through the hedge, but perished wofully in the attempt, because it was not yet time for the princess to awake."

Those high ones "perished wofully"? Oh no!
Their hearts were joyous, though the world might blame—
For if their tortured bodies sank in flame
Their spirits knew the mind's immortal glow.
So far as hate could harm or rage give blow,
Derision was their share, or dungeon came
To rend their ever hope-upspringing frame—
Yet they were happiest beings earth could show.

And lacking their triumphant joy and strife
The path to Freedom never had been riven!
Their strugglings notched the hedge where thorns grew rife,
So later valiant souls have easier striven—
Till now through victory of their death and life
The magic kiss at last is being given.

JAMES HARCOURT WEST.

At about the time that the Woman's National Committee of the American Defense Society was "respectfully urging Mrs. Wilson to disregard the message" from the National Council of the Women of Germany begging for means of feeding their starving children, because "it is the belief of the members of the American Committee that the German people, including the women, must be made to realize their new position in the world," and because "It seems evident that this (the appeal for food) is just another piece of German trickery and has some ulterior motive,"—at about the same time, the London *Daily News* published the following similar appeal and the very dissimilar response of the English Women's International League. Comment is unnecessary.

"The head of a children's hospital in Cologne told me that more children had been lost in the war than men on the field, and in the year 1933, he said, there would be no soldiers to fight. He took me to see his wards, and although I have seen many horrible things among mankind, I have never seen anything more pitiful than those lines of babies fevered for want of food, wasted till their limbs were like little bits of stick, and staring about with apelike and hopeless faces.

The physician's last word to me was an entreaty to England to send out a million or two of India-rubber teats, because Germany has no rubber. A rubber teat which used to cost 1½ d. now costs from 4s. to 5s., and the babies cannot get up the milk by sucking the bone teats which have to serve as substitutes."

In response to this appeal, the Women's International League have entered into a contract with a firm to supply 1,000,000 rubber teats at a cost of from five to six thousand pounds. We entirely endorse this appeal and hope that those of our readers who have the same feeling will send subscriptions to the office of the League. The Foreign Office has, we are glad to learn, given leave for the teats to be sent, provided they go through the Red Cross.

UNITY during the War drew attention to the Anti-Conscription Movement in England giving particular notice in a series of articles to the arrest and imprisonment of several members of the Hayler family as Conscientious Objectors to Military Service. This family is very well known as Social Reformers and Mr. Guy Hayler, the father, was recently a Parliamentary candidate in the British General Election. We are glad to say that his conscientious objector sons are now released from prison by orders from the Government Home Office. The following is their record. We have to thank Mr. G. B. Smeathley for the further history of that stalwart family:

Mark Henry Chambers Hayler, Social worker, speaker and writer, and a poet of whom UNITY has published a number of verses. Arrested in London, April 21st, 1916. Court-martialled at Aldershot, May 16th, 1916, and sentenced to 84 days' imprisonment in Wandsworth Prison. Re-arrested April 28th, 1917, court-martialled May 22nd, 1917, and sentenced to 12 months' imprisonment with hard labor, first in Winchester Prison and then at Dartmoor Convict Prison. After the expiration of his term he was interned at Dartmoor until January 11th, 1919. He was then released to enter on re-construction work in France and is now acting in an executive capacity at the headquarters of the Society of Friends War Victims Committee in Paris.

Glen Herbert Hayler, Social worker, arrested at Highgate, London, May 18th, 1916. Court-martialled at Dover Castle, May 26th, 1916, and sentenced to six months' imprisonment at Chelmsford, Wandsworth and Wakefield Prisons. Then deported to Dyce, Aberdeen, Scotland, removed to Newhaven, Sussex, and later interned in Manchester doing agricultural work. Soon after the signing of the Armistice he was released to enter on agricultural work in a civil capacity, he being a landscape gardener.

Walter Trevelyan Hayler, Temperance worker, arraigned before Military Tribunal at Croydon, March 31st, 1916, and granted complete exemption from military service on conscientious grounds, which exemption was refused to his brothers by military tribunals in other parts of the country. This exemption was one of only 200 granted to conscientious objectors throughout England, although the military service law provided for such exemption to all conscientious objectors proved to be sincere.

Several other relatives of the family suffered arrest and imprisonment for conscience sake.

It is surprising to note the attitude of Cardinal Gibbons regarding the Prohibition amendment. While no one has expected an ardent official championship of prohibition from the Catholic Church, since an overwhelming majority of those who profit by the liquor traffic are among its membership, still one hardly looks for such an extreme attitude of contempt for law and for the expressed will of the majority on the part of the most eminent American representative of Catholicism. It seems especially strange that this

opposition is stated as arising from the law's being an offence against religious liberty. Certainly the presence of the Carpenter of Nazareth can be as adequately celebrated by the use of non-intoxicating as by intoxicating liquor; but it is as yet by no means certain that the Amendment which prohibits the use of alcoholic liquors as a beverage will prevent their use for communal purposes. However, the Catholic opposition to the Amendment has taken on a still more serious aspect. Mr. William H. Anderson, New York Superintendent of the Anti Saloon League, calls attention to the following excerpt from a statement concerning the Amendment by Reverend Father John L. Belford, Rector of the Church of the Nativity of Brooklyn, which appeared in a magazine published by the Church and was reprinted in several New York papers:

> It is an unjust law. No one is bound to obey it; no one should have the least scruple about evading it, breaking it or defying it.

The Catholic Church has long posed as a most strenuous opponent not only of Anarchy but even of its opposite, Socialism. Yet we doubt if any anarchist organ, still less any socialist publication, has ever advocated "evading, breaking, or defying" any law, however earnestly they may have opposed its passage or advocated its repeal. Can it be that leading exponents of Catholicism have been converted to Anarchy?

Q.

There passed through Chicago Sunday morning, probably for the first time in American history, a trainload of residents of the United States who had not become citizens during their residence here and were, under heavily armed Federal guard, being transported from the Pacific to the Atlantic coast to be deported to the countries from which they came, on the ground that they were "I. W. W.'s, trouble makers, labor fanatics and red flag supporters." The Chicago *Herald Examiner,* in commenting on this curious event, refers first to the plea of the Senators who opposed Senator Borah's resolution for restoring the constitutional right of free speech to this country, that "it was impossible until they had squelched Bolshevism," and points out that Bolshevism arose first in Russia where free speech and free press had been for centuries most effectually abolished by the Czar's regime. The *Herald Examiner* then goes on to note that while these foreign-born champions of freedom were being deported, American-born women in Washington were being arrested for burning in public a little doll which they named Woodrow Wilson because they felt he had not secured from the Senate the passage of the Suffrage Amendment as he had secured the passage of other difficult measures. Whether one agrees with the wisdom of this method of political agitation or not, few can really believe that American women of intelligence and courage should be plunged into the horrors of the Washington jails for peaceably demanding that the government of the United States shall rest upon the consent of *all* the governed. The *Herald Examiner* well says:

> It is preposterous that this nation, which is doing more talking than all the others put together about democracy and freedom, should now be the only Anglo-Saxon government in the world that keeps women political slaves. England, Russia, Hungary, Austria, Germany, treat all women as human beings, with the right to share in making laws that govern them. This country does not.
>
> One feature, however, might have been omitted in Washington when the women at the demonstration were arrested, some sixty or seventy, and bundled into police wagons.
>
> You read that the District and the military police were assisted by Boy Scouts. It would be well to let the boy scouts keep out of the enterprises in which women are arrested.
>
> In America, where women are classed with nonvoting idiots, Indians and children, little boys learn contempt for women easily enough. To permit them as children to assist in arresting the mothers of other boys, and thus develop early their contempt for women, is rank stupidity, and brutalizes them unnecessarily.

We would like to ask if such a spectacle as this is the best means we have of Americanizing the immigrant? Or if, perhaps, they are being deported that they may escape the obvious influence of such incidents.

Amnesty

The movement for amnesty of political offenders, more especially conscientious objectors, is now well under way in this country. The Civil Liberties Bureau, the Liberty Defense Union, the Fellowship for Reconciliation, and other bodies, are active in collecting data, holding public meetings, and preparing petitions. Already Senator Borah has proposed a resolution in the Senate, directing the Secretary of War to furnish information concerning those tried and convicted by court-martial proceedings, and it is stated that it is his intention to use this as the basis of an appeal to the President for general pardon of all political offenders.

Meanwhile, it is pathetic to note the indifference or actual hostility of so-called liberal opinion in this country, to this issue. Especially is one amazed at the apathy of the churches, which would seem to have in their especial keeping the rights of conscience. During the war there was perhaps some vestige of excuse for not agitating the question. It may be granted, at least for the sake of argument, that, while the fighting continued, there was nothing for the government to do but repress and punish the non-conformist. But surely there can be no excuse for persecution to-day, when the war is over, the enemy defeated, and the peace conference in daily session. If there is any liberalism left in America after the battle against Prussianism, any democracy in a world now made safe

for democracy, it must assert itself at once upon such an issue as this of amnesty, or else be discredited forever.

Heartening is it to see how English liberal opinion is answering the challenge. It is the English, after all, or at least the saving remnant of Englishmen, who understand what freedom is, and rally steadfastly to her defense! Only a few weeks ago, there was presented to Premier Lloyd George a memorandum asking for the immediate release of the 1500 conscientious objectors now in English jails, which was signed by an almost unexampled array of impressive names. Among authors were Augustine Birrell, Hilaire Belloc, Arnold Bennett, John Galsworthy, Jerome K. Jerome, Bernard Shaw, H. G. Wells, Israel Zangwill; among editors, A. G. Gardiner, of the *Daily News;* H. W. Massingham, of the London *Nation;* C. P. Scott, of Manchester *Guardian;* G. P. Gooch, of the *Contemporary Review;* among labor men, Arthur Henderson, Sydney Webb, J. H. Thomas, Robert Williams; and among statesmen, Viscount Bryce, Lord Morley, Sir John Simon, and Hugh Cecil. To these must be added the names of no less than twenty Bishops of the Anglican Church, and such leaders of the free churches as Dr. John Clifford, Dr. R. F. Horton, and General Bramwell Booth, of the Salvation Army.

Such an array of names is hardly to be hoped for in this country. One can imagine the Civil Liberties Bureau, for example, trying to get twenty Bishops, to say nothing of publicists of the Bryce and Morley type, to sign one of its petitions! But is it altogether vain to hope that, even if lacking leaders, there may be in this country a large and determined body of public sentiment in hearty accord with the amnesty movement? If so, let it be heard! Let meetings be organized, petitions be addressed to the Secretary of War, newspapers be bombarded with communications and appeals. Especially let the splendid work of the Civil Liberties Bureau (41 Union Square, New York) be sustained. Before peace is formally declared, or can be welcomed, every political offender in the land must be delivered out of prison!

New York City. J. H. H.

1918—

Long held content within your seagirt home,
America, you child of work and mirth,
Now you have snapped the ancient bars to roam,
A giant stripling, over all the earth.
Now all the glittering earth is yours to hold:
The million-handed engines and the stone
Piled Babel-wise and all the noisy gold,
The proudest ships the world has ever known.
O child, beware of your heroic part—
The low satanic voice is in your ears.
Look long and deep into that giant heart,
For what you do will make the waiting years!
Not in defeat but in the hour of might
Comes on the test that reads the soul aright.

Boston Transcript. —*Scudder Middleton.*

Conscience

One of the sharp points of difference between English-speaking peoples and other races the past 250 years has been the general recognition by the former of rights of conscience. Both America and England have "Conscience Clauses" incorporated in their laws which acknowledge religious or individual scruples in matters of oaths, service or other duties to the state. The "Conscience Fund" of the United States is of familiar interest to us.

Conscience may be defined as a faculty or principle conceived to decide the moral qualities of one's acts, or thoughts, together with a feeling of obligation to do or to be that which is recognized or considered to be according to the Divine will. Chaucer over 500 years ago, intimated that conscience is tenderness of feeling or sentiment.

The pitifulness of the savagery of an outraged conscience is known to all of us. Shakespeare makes one of his characters exclaim, "O coward conscience, how dost thou afflict me!" We go back to the days of the eloquent Cicero where in his treatise on the laws he in burning language depicts the stings of conscience. He says: "The guilty must pay the penalty, and bear the punishment; not so much those punishments inflicted by courts of justice, which were not always in being, do not exist at present in many places, and even when established are frequently biased and partial, but those of conscience; while the furies pursue and torment them, not with torches, as the poets feign, but with remorse of conscience, and the tortures arising from guilt."

The importance of a clean and correct conscience is recognized by thinking people everywhere. The consciences of men in the past who have been enlightened by contact with the Holy Scripture or by the Spirit of God have developed heroes, martyrs and prophets, of whom the world was not worthy, but whose noble consecration wonderfully changed it, bringing light and liberty to men.

Looking at the reverse of the picture we see that a nation educated in false principles, either by its government or literature, and which has unhappily lapsed in its appreciation of God's beneficent will as revealed in the Bible or in the human heart, inevitably deteriorates in its sense of obligation to God and humanity. We say of such a country that, "it has lost its conscience." Dr. Muhlon, a native of Germany and at one time a director of Krupp's, in his book, "The Vandal of Europe," published in 1918, shows that the typical German has permitted his idealism and better emotions to be undeveloped in connection with his obedience to a great military machine, that he is naturally kind-hearted, that he has been trained into doing the things he is told to do, but, "once disturbed, he becomes frightful, because he lacks any higher capacity of discrimination; because he merely does his duty and recognizes no such thing as individual conscience." What an indictment of misdirected education and authority! What a warning to other peoples lest they also inadvertently be led into spiritual feebleness and darkness!

"Ignorance is the everlasting mother of intolerance." Intolerance seeks to crush conscience. Conscience ever contends with intolerance and ignorance and, if victorious,—even through suffering—the world is the gainer in light, righteousness and peace. Most of us

know these things but are compelled to admit that intolerance and conscience, in unexpected places the world over, are struggling in a battle royal to this very hour. Some recent pleas on behalf of liberty of conscience are worthy of preservation amongst English-speaking peoples through the coming years.

Lord Parmoor in a note introducing, "I Appeal Unto Caesar," published in London in 1917, declares that the supreme test of civil liberty is the determination to give full protection to an unpopular minority in times of national excitement. He says, "There is a curious confusion of thought in stigmatizing a deep sense of religious duty as though it were a mean attempt to evade the claims of a national obligation." Again, "It is forgotten that obedience to conscience is a primary duty in Christian Ethics."

Professor Gilbert Murray, the leading professor of Oxford University, wrote in 1917 in the same book as follows on behalf of men then suffering for conscience sake in England: "All the conscientious objectors known in history have been exasperating, otherwise people would not have prosecuted them. Think of the early Christians who were offered complete freedom on condition of performing a slight act of courtesy to the emperor's statue and refused it."

In spite of efforts to the contrary on the part of government at the beginning of the great war there developed in England much suffering in some instances to conscientious objectors to military service, but to the honor of that nation it can be said that many of her noted men, leading churchmen and a few liberal newspapers of the widest circulation protested against such an anomalous situation. In the midst of much public discussion Lord Hugh Cecil, who is probably the most distinguished layman of the established church, voiced in Parliament, November 21, 1917, a magnificent vindication of rights of conscience. In part he exclaimed:

"You say that the safety of the state is the supreme law—there is nothing beyond it. It is a doctrine not novel; indeed, it is now notorious. It is precisely what Bethmann-Hollweg said in defending German aggression. . . . We are Christians first; we are Englishmen afterwards. And the Christian faith claims us absolutely—body and soul. . . . By our common religion, as laid down by St. Paul, if men think an action wicked, to them it is wicked. You recognize this with Mahommedans and Hindoos—you do not violate their consciences. You only say they are mistaken. And to punish mistakes of opinion is to go back to the old familiar ground of religious persecution. (A great outburst of cheers.) To force another man's conscience is against my conscience. Belief in the state (as a religion) is barren and degrading." (London *Daily News,* Nov. 21, 1917.)

The Federal Council of the Churches of Christ in America representing about 18,000,000 federated church people, in special session assembled at Washington, D. C., May 8 and 9, 1917, stated in a message to its constituent bodies regarding the war which America had just entered: "Nothing should be permitted to destroy the dearly bought right of freedom of conscience." How harmonious this is with the declaration of St. Paul bearing on this fundamental question.

Obedience to conscience and national acknowledgment thereof does not impair the security of the state—it strengthens and elevates it. The American Government has been right when, as in the recent conflict, in spite of lapses on the part of subordinates in some instances, it has acted on the principle that the highest type of patriotism can be associated with faithfulness to religious scruples and with recognition of individual conscience. Such an enlightened policy helps to make a nation safe and great.

Human ideals continue to expand in spite of occasional reactionary tendencies. That authoritative magazine, "Asia," in its issue of Dec. 1918, informs us that the Czechoslovak Provisional Government, representing one of the larger new democracies of Europe which has been acting in conjunction with the allies, in its Declaration of Independence, October 19, 1918, places the subject of conscience at the head of its list of the rights of the people in the following words: "The Czechoslovak State shall be a republic. In constant endeavor for progress it will guarantee complete freedom of conscience." (Then follow the other guarantees.) This language does not simply apply to worship—it sweepingly includes the comprehensive word, "complete." Such aspirations from upward-struggling middle Europe are heartening to all lovers of human progress.

It is a sad truth that some peoples, after laboriously building up national greatness, have attacked the conscientious convictions of their subjects or citizens and that they have thereafter, unknown to themselves at the time, declined in internal vigor or spiritual vision from that hour. God is a faithful paymaster.

Any persistent secular or ecclesiastical policy that padlocks the spirit of inquiry and discussion tends to deaden the national conscience, retards thought and makes an intelligent exercise of the franchise extremely difficult. We see that the backward or shattered peoples of present-day civilization are the ones that have, at least until recently, failed to recognize that there is an inner life which is a man's own. No wonder George Washington declared in a letter, now on deposit in a Philadelphia library: "The conscientious scruples of all men should be treated with great delicacy and tenderness." He was right.

San Jose, Cal. WILLIAM C. ALLEN.

PATCHWORK.

She never had a pattern all her own,
But from the scattered scraps of other lives,
The remnants that the others did not want,
She pieced a patch-work that she called her soul.

Broken, irregular,
Small bits of color,
Pieced on a background of dull brown and gray.
Faded, discarded,
Carefully fitted,
She pieced her a life from what they threw away.

Their lives were made in regular designs,
Their years were blocks of color and of beauty.
Lucy pieced love, John squares of engineering,
But all they left for her was service, duty.

Sometimes a square,
Once a pink rose,
Haphazard blocks made of small tasks they shirked,
Sewing, nursing,
Keeping the home,
The others had pleasure; she merely worked.

She never had a pattern all her own,
And yet from what she had she pieced a soul;
A crazy-quilt, perhaps, that no one wants,
A life that never even knew a goal.

Comtemporary Verse. —*Mary Willis Shuey.*

A League of Nations in 1610

It is attributed to Henry IV of France, a man of an enlarged and benevolent heart, that he proposed about the year 1610, a plan of abolishing war in Europe. The plan consisted in constituting an European Congress, or as the French authors style it, a Pacific Republic; by appointing delegates from the several nations, who were to act as a court of arbitration in any disputes that might arise between nation and nation. Had such a plan been adopted at the time it was proposed, the taxes of England and France, as two of the parties, would have been at least ten millions sterling annually to each nation less than they were at the commencement of the French Revolution.

To conceive a cause why such a plan has not been adopted (and that instead of a Congress for *preventing* war, it has been called only to *terminate* a war, after fruitless expense of several years), it will be necessary to consider the interest of governments as a distinct interest to that of nations.

Whatever is the cause of taxes to a nation, becomes also the means of revenue to a government. Every war terminates with an addition of taxes, and consequently with an addition of revenue; and in any event of war, in the manner they are now commenced and concluded, the power and interest of governments are increased.

War, therefore, from its productiveness, as it easily furnishes the pretext of necessity for taxes and appointments to places and offices, becomes a principal part of the system of old governments; and to establish any mode to abolish war, however advantageous it might be to nations, would be to take from such government the most lucrative of its branches. The frivolous matters upon which war is made show the disposition and avidity of governments to uphold the system of war, and betray the motives upon which they act.

Why are not republics plunged into war but because the nature of their government does not admit of an interest distinct from that of the nation? Even Holland, though an ill-constructed republic, and with a commerce extending over the world, existed nearly a century without war; and the instant the form of government was changed in France, the republican principles of peace and domestic prosperity and economy arose with the new Government; and the same consequences would follow the same causes in other nations.

As war is the system of government on the old construction, the animosity which nations reciprocally entertain, is nothing more than what the policy of their governments excites to keep up the spirit of the system. Each government accuses the other of perfidy, intrigue and ambition, as a means of heating the imagination of their respective nations, and increasing them to hostilities. Man is not the enemy of man, but through the medium of a false system of government. Instead, therefore, of exclaiming against the ambition of kings, the exclamation should be directed against the principle of such governments; and instead of seeking to reform the individual, the wisdom of a nation should apply itself to reform the system.

Whether the forms and maxims of governments which are still in practice, were adapted to the condition of the world at the period they were established, is not in this case the question. The older they are, the less correspondence can they have with the present state of things. Time and change of circumstances and opinions have the same progressive effect in rendering modes of government obsolete as they have upon customs and manners. Agriculture, commerce, manufactures and the tranquil arts, by which the prosperity of nations is best promoted, require a different system of government and a different species of knowledge to direct its operations than what might have been required in the former condition of the world.

As it is not difficult to perceive from the enlightened state of mankind that hereditary governments are verging to their decline, and that revolutions on the broad basis of national sovereignty and government by representation are making their way in Europe, it would be an act of wisdom to anticipate their approach and produce revolutions by reason and accommodation rather than commit them to the issue of convulsions.

From what we now see, nothing of reform on the political world ought to be held improbable. It is an age of revolutions, in which everything may be looked for. The intrigue of courts, by which the system of war is kept up, may provoke a confederation of nations to abolish it; and an European Congress, to patronize the progress of free government, and promote the civilization of nations with each other is an event nearer in probability than once were the revolutions and alliance of France and America.

—*Thomas Paine.*

THE STUDY TABLE

[1]"THE TRAGEDY OF ARMENIA" deserves the thoughtful reading of all who would understand the genius and spirit of that people who have for six centuries been the victims of blind and cruel autocratic powers. Familiar with this dolorous history the world has "Accepted Armenia as a static symbol of suffering. It has seen her merely as a figure with hands outstretched in useless supplication—." But the author of this little volume contends for a different interpretation: "A prolonged national ordeal implies a great national soul, and ought in itself to have suggested the splendid heroic caliber of the people and their antecedent history. Not only as victims of colossal wrongs, but as a force singularly noble and dynamic ought we to know this race." As one reads this brief though enlightening sketch of the struggles of this people for the four essentials of national life, racial purity, racial customs, religious integrity and language—he is impelled to the feeling that scarcely anywhere else in history is there a story so sublime, so illustrative of the power of spiritual forces when pitted against the greatest odds, economic, political and military. Overpowered but never conquered, bruised but never broken in spirit, cast down but never overcome, this people has defied the forces of the world, kept its soul, created a great literature, educated its children, and by sheer force of intelligence and industry taken the leading role in business and in responsibilities of municipal life. Their merit and worth were such that as Ambassador Morgenthau urged again and again upon the Turkish government officials, the destruc-

[1]*The Tragedy of Armenia,* by Bertha S. Papazian; the Pilgrim Press, Boston and Chicago; $1.00 net.

tion of this people meant the bankruptcy of the Turkish empire.

One feels his face flush with shame as he reads this story of oppression on the part of the unspeakable Turk and the Russian autocracy, permitted because of the cowardly and ulterior-motivated governments of Western Europe in the decades before the world conflagration came is consequence of this winking at international robbery and murder. With childlike confidence the Armenians kept hoping for protection from the great powers of Europe in fidelity to treaty obligations, but in these governments were men who reckoned personal and national profits in terms of politico-economic exploitation. In the hearts of these business men from the West was a scheme of life which ripened in the attempted rape of the world in 1914 when "railroad concessions were balanced against human beings, and banking concessions against outraged womanhood, pillage and arson."

In the great war the Armenians with the "faith that makes faithful" refused to make common cause with the Young Turk government knowing full well what the cost would be; but with a heroism never surpassed in history resisted unto death the German-led Turkish hordes, thus giving their blood for the ideals which the Allied Governments and America proclaimed to the world. Surely America and England and France can no more forget this martyrdom than they can that of Belgium as they sit today at the Peace Conference; and justice as well as wisdom demand that this great people be given an even-handed opportunity to develop upon their own beloved soil, and national life which will be the fulfillment of their glorious spiritual aspirations.

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[2]God's Responsibility for the War

"God stands before the judgment seat of man, charged with high crimes and misdemeanors. He is on trial for His life." These "shocking" words, one would hardly expect in the opening sentences of a book written by a professor in an Episcopal Theological School. They indicate the fearlessness and freedom of mind with which Dr. Drown has faced the question of "God's Responsibility for the War." They prepare us for his assertion of the limitation of God's power, and his argument that the difficulty which has been felt between the notions of an omnipotent God and the presence of evil in the world—especially so great an evil as the war—arises from the habit of ascribing physical power to God—our tendency to think mathematically rather than morally and spiritually. The author urges that the perfection of moral nature implies always the limitation of power. He says that God is truly all powerful, but that "He has this power within his power," and therefore acts within the limitations of moral law. The little volume of less than sixty pages will be found interesting and helpful to all those who find themselves troubled over the reconciliation of the teachings of God's goodness and omnipotence with the fact of such gigantic evil in the world as the great war.

[2]"God's Responsibility for the War," Edward S. Drown, Episcopal Theological School Cambridge: The Macmillan Company, 66 Fifth Ave., New York; sixty cents, net.

[3]Patriotism and Religion

Dean Shailer Mathews of the Divinity School of the University is again the author of a timely book. "Patriotism and Religion" is the publication of a series of lectures which the author delivered in 1918 at the University of North Carolina, on the McNair Foundation. Dr. Mathews' theme is the close relation between patriotism and religion; but he distinguishes carefully between the patriotism of a country like Germany and that of the democracy-loving peoples of the world. With his happy power of phrasing, and his historical perspective Dean Mathews has made accessible to the layman the light which history throws upon the great movements of the peoples of the earth in these last few years. The four chapter headings indicate the scope of the discussion: "The Kinship of Patriotism and Religion"; "The Moral Value of Patriotism"; "Religion and War," and "The Service of Religion to Patriotism." The author evidently found himself thoroughly in accord with his government when it entered the great conflict, and he saw in the spirit with which the people of this country gave of life and treasure a manifestation of the sacrificial social mindedness which was akin to the spirit of The Man of Galilee. But he does not argue the question of non-resistance. He interprets the religious quality of the life which the war called forth in thousands of individuals. The book will surely serve in helping the men of the churches to catch the religious quality of much that does not bear the tag of religion, and therefore to a broader interpretation and a more real embodiment of religion in the life of the churches.

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[4]The Progress of Church Federation is a matter of interest to the readers of Unity, though most of them probably belong to religious communions, which the Federal Council of Churches does not admit to its fellowship. The General Secretary of the Federation, Charles S. McFarland, is the author of another volume setting forth the work of this organization during the years 1912-1916; but dealing also with the origin of the Federation and the years of development from 1908 to 1912. The book is chiefly a record of these busy years and the story of the things that have been accomplished in the various departments. It is an interesting and promising story; and one can not but hope that when the so-called evangelical bodies have worked together long enough to have learned that there is a community of religious faith which does not rest upon dogma of any kind, but upon purpose and attitude of heart, that they will see that Unitarians, Universalists, and Independents may be placed under the category "Christian" despite their being somewhat short-suited in creedal matters.

Harry Foster Burns.

[3]"Patriotism and Religion" by Shailer Mathews, The Macmillan Company, New York; $1.25, net.

[4]"The Progress of Church Federation"; Charles S. MacFarland; Fleming H. Revell Company; New York and Chicago.

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IV. The Pyramids

Thy might hath fleeted from the day;
Thy very name is hid;
Yet pride hath heaped upon thy clay
A ponderous pyramid.
—*Winthrop Mackworth Praed.*

The average tourist to Egypt does not realize that the pyramids are not only great monuments to human thought but are an expression of the growth of thought and the mystery of human development, and also of man's every activity.

The sand grave of the prehistoric Egyptian peasant, dating approximately six thousand years ago, is the germ from which developed in the course of two thousand years, the Great Pyramid of Gizeh. That development presents many aspects at which we may but hint. It might be conceived of as nothing more than a series of monuments that illustrate man's growing control and conquest of the physical and materialistic world. It might be looked upon merely from the social aspect, the governmental and administrative aspect, the supreme achievement of many forces, or, it might be regarded from the religious point of view, the unexplained outlook upon the great mystery of life and the great mystery of death which man wished to conquer. Those mighty monuments, rising higher and higher towards the sky, are the expression of man's desire to gain felicity in the future beyond the grave.

The architect of that mighty pyramid began work 2500 B. C. And that thirtieth century before Christ of which his lifetime was the culmination represents a development of man unparalleled in history. It seems inconceivable that this architect, drawing with a reed pen on sheets of papyrus, should visualize a building that would absorb 2,300,000 blocks of limestone, weighing on the average of two and a half tons, and which would, according to the figures of Herodotus, which are believed credible by Petrie, demand the labor of 100,000 men for twenty years. Man dared, not only to put such plans on papyrus but he dared to call on the government to realize that dream.

The pyramid is a tomb. The Gizeh plateau is a cemetery. The Gizeh group of pyramids represents the burial place of a great group of kings and contemporary officials and noblemen, of the fourth Dynasty which lasted from 2900 to 2750 B. C. The building was begun 4800 years ago. By excavating the sockets of the corner stones have been found and the exact size of the base measured, 755 feet on a side, which gives twelve acres covered with solid masonry. This has been compared with the Coliseum at Rome, a building 600 feet in length and at its highest point but 150 feet. The relative insignificance of it is surprising, particularly as it was built three thousand years after this Pyramid and with the benefit of thousands of years of human experience.

The Great Pyramid was originally encased from apex block to base in a sheeth of smooth masonry, so well finished that the illustration shown in Mr. Breasted's history shows a charcoal line to indicate the joining. During the period of disintegration the vandal hands of Moslem rulers carried away this smooth casing with which to build mosques, and the Saladin set his Christian knights at the same task.

The pyramid is a religious symbol, a symbol of the great Sun God. It may be noted in the pictures that the Great Pyramid has lost its apex. The apex stone that once crowned it is six feet high, and was found at the foot of the pyramid bearing the only external inscription found on any pyramid. Carved on it is the sun disk with wings, dawning life rising on wings of light. It reminds one of "The son of righteousness with healing in his wings" and the cry of the Psalmist, "O that I had the wings of the morning."

The pyramid was cleverly sealed against intruders and many unsuccessful attempts were made to rob it, in fact all pyramids, and it was through the use of explosives by tomb robbers that a plug block was loosened which caused the discovery of the passage into the mortuary chapel. There loot would be found in the splendid regalia, the vessels for food and drink placed there for the benefit of the king in the hereafter, and in furniture. It was inevitable that the king should plan and picture the hereafter on the basis of the good enjoyed in this world. Man imagines nothing beyond his own experience, in terms of his present daily life and his own past.

All this is a picture of audacious materialism beyond belief and unequalled even in the ancient world. But that materialism was obliged to yield to the immaterial, the mystic element found in the character of these royal individuals is suggested by two tiny openings or air passages from the chapel through which the souls of the kings might pass in and out. The Egyptian never wholly disassociated the soul from its material habitation and unquestioningly believed he might pass in and out of the abode of the dead.

The inscriptions found in this chamber of the dead are of great value. They not only give the name of the builder, Khufu, but bear other marks made by the stonemasons in the quarries giving the destination of the blocks, and certain numbers indicate that plug blocks came from Assuan at the first cataract. Before finding these inscriptions scholars had only the evidence of Herodotus, the Greek, who lived some 2500 years after the pyramid was erected. His name for the builder was Cheops (Greek), the Egyptian form being Khufu.

Of the real significance of this tomb Mr. Breasted says:

> In leaving the tomb of Khufu our admiration for the monument, whether stirred by its vast dimensions or by the fineness of its masonry should not obscure its real and final significance; for the great pyramid is the earliest and most impressive witness surviving from the ancient world to the final emergence of organized society from prehistoric chaos and local conflict, thus coming for the first time completely under the power of a far-reaching and comprehensive centralization effected by one controlling mind.

But this centralization could not be maintained for

long. It passed away leaving the group of nine pyramids as a witness to its power. The second pyramid, built by Khufu's successor has preserved part of its casing masonry. It forms one of the most successful studies of mass that has ever been made. The Egyptians not only solved the problem of the mass but the problem of bridging a void. This is illustrated by the causeway 1500 feet in length which connected the holy chamber or temple with the pyramid. Though now covered with sand its construction is not problematical and it reveals to us the enlarged function of a pyramid. It was in the first instance a tomb, intended to preserve the body of the king from physical destruction. But preservation from destruction was not enough, there must be maintenance in the hereafter. Magnificent raiment, food and drink must be placed daily at the king's doorway, all of which necessarily involved a priesthood and a large endowment. Villages and states had to provide an income which would maintain a gorgeous ritual and service. The priesthood lived in the village and down this covered gallery we can imagine a procession of white robed priests bearing their tributes under the pouring Egyptian sun. The building at the entrance of this causeway is often called the Temple of the Sphinx but in reality it has nothing to do with it. It is simply a monumental entrance to the causeway. It was evidently intended to be artificially lighted and can be reconstructed with oblique light shoots, the fundamental elements of clerestory architecture. Out of that germinal form came the later basilica of Rome and the Christian basilica cathedral.

In the first group of pyramids there is no suggestion of refining the lines or beautifying the contour. They display impressive surfaces and purely architectural lines, nothing more. At Sakkara down the river, representing the fifth Dynasty (2750 B. C.) are pyramids less than half as high as the great pyramid, but having the same fundamental elements,—the pyramid tomb with monumental entrance and gallery leading up to the pyramid temple. But in this case the Temple was very beautifully supported by columns, being a very marked contrast to the piers of a century and a quarter before. Here the architect has taken advantage of the beautiful figure of the palm tree, the trunk represented by shaft and capped by tuft of graceful foliage, a conventionalized palm, the shafts in red and capitals green. Some of the beautiful sunshiny hues of the outside Nile life were taken into the inside, thus making beautiful the obvious method of carrying a roof over a void by an assemblage of piers or columns.

Among the many beautiful jars or vases found was one made of gold, having surface recesses to receive precious stones and lapis lazuli, a modification of mosaic, differing from the cloisonne because not fired. Emperor William had five copies made in very beautiful porcelain, one of which the property of Prof. Breasted, may be seen in Haskell Museum, Chicago.

Not only was the beautiful in evidence but the practical. From the discovery of plugs, vent holes and piping it is found that those temple buildings were supplied with systems of drainage and plumbing. Still more interesting, the walls of the gallery chambers and passages of the pyramids of the fifth dynasty were covered with texts, translations of which may be found in "The Religion and Thought of Ancient Egypt" by J. H. Breasted. These texts indicate not only the first civilization but the earliest body of literature surviving to us in history, giving primitive man's first dawning intimation of what the hereafter might be and what his loyalty should be. The pharaohs were slowly shifting from a reliance on the material, and the written word was taking the place of more material symbols. Two thousand years B. C. those great cemeteries of the Egyptians were forsaken. Of the seventy-six pyramids standing at the present time, in one only was the body of a king found and that one maltreated, the wrappings torn away, the lower jaw gone. In the face of such disasters the Egyptian felt he could no longer depend upon material agencies. Gradually, for the first time in human history, man took a step toward a higher view of the hereafter in which he discerned at last that he who would make conquest of the life hereafter must first make it in his own soul.

QUESTIONS.

(1) What is the social and religious significance of the pyramids?

(2) When did the pyramid builders begin their work?

(3) Did the second group at Sakkara indicate any architectural progress?

(4) What writings throw light on the spiritual life and thought of the early Egyptians?

(5) In what way were they brought to see the failure of the materialism represented by the pyramids?

NOTE: Please note correction in lesson of January 23. The inference that the 200 temples in Benares are Buddhist is incorrect, they are Hindu. Calcutta is situated on the Hooghly river and Cyrus entered Gaul from the east, not from the west.

THE CONFERENCE AT VERSAILLES.

Bring on the whole war wreckage of the earth—
  There may be salvage for world use again—
And cast into the furnace all unworth
  And strew the ashes in the ways of men
To rich the soil—
                Ye gods! a ghastly mess!

A pit of Acheron in some safe spot
  Were better said—guards to keep back the press
Of relic fiends who like things hissing hot!

Crowns, titles, scepters, gaud and tinselry—
  Tumble them in, the whole thing under ban:
The iron of the guns will bridge the sea,
  The iron cross will make a frying pan!

Bring on the bonds by which an idle brood
  Claim title to the earth for pleasure ground
Tended by menials who for thatch and food
  Benumb their souls that cry without a sound.

Bring on their poor old clothes; they shall have new
  Vesture for flesh and spirit covering;
Those tell-tale sign-boards lettered "Land for Feu,"
  And "Gardener to His Majesty the King."

O no! You cannot make a gamblers' pool
  Of truck to flare up red some future day
If you would build the Temple Beautiful
  For which our hearts gave their own blood away.

This is the climax of the Strife of Time;
  The crucial hour, and will man stand the test
As the brave ones whose tired feet could climb
  Over the Top—and keep on Going West?

—*E. C. Tompkins.*

THE FIELD

"The World is my country, to do good is my Religion"

"RELIGION AS CREATIVE ADVENTURE."

A sermon of constructive power and great timeliness was delivered at All Souls Church, Chicago, Sunday, by Rev. J. Morris Evans, Pastor of the Unitarian Church of Dayton, Ohio, from the topic: "Religion as Creative Adventure." Mr. Evans faced courageously and with deep insight the political, educational, commercial and religious needs of humanity to-day and the frequent failure in the past of the organized church to meet these needs. He stressed the necessity for the church of to-day to point out and lead along a new way to the Holy of Holies—a roadway clear and broad and open to all and not divided into tiny denominational and creedal and traditional pathways. Religion must be not an anodyne but a challenge, not something to put the mind asleep and merely bring rest and consolation to the individual and concentration on the blessings of some future life, but a challenge to service and to creative power to each individual. To those who have gone down into the valley of suffering and sacrifice during the terrible past war, this challenge comes with greatest significance and urgency.

Religion should be an active force, the source of energy and power whereby each man becomes a creative unit in the remaking of this life, the building of a new world right here and now in which the need of every human being for development and liberty and spiritual growth shall be fully met.

Religion, the fundamental need of every human soul, must not, in its effort to function through institutions such as the church, be so restricted and limited by sectarian boundaries and by out-worn creeds and traditions that it becomes exclusive rather than inclusive, reminiscent rather than prophetic, historic instead of creative. If institutions attempt to force these conditions upon religion, they will find themselves cast aside. The dogma of the bottomless hell must be replaced by the ideal of a topless heaven with all its doors and windows open to all of humanity. In the days of Matthew Arnold, culture was defined as the knowledge of all the best that had been said and written in the past. To-day we know that a culture which knew only the past would be but an excursion among the tombs. The culture and religion of to-day must not only be aware of the past, but must look into and build for the future and live *to-day* only as if it were *to-morrow.*

In the turmoil and revolution and dearly bought liberty of the present, the church, if it is to remain, must become a vital force in the life of the world. Business, education, politics and religion are but four quarters of a whole and must be united in effort and purpose. They can no longer be kept in separate compartments as in the past.

Mr. Evans emphasized the difference, the antagonism indeed, through all the centuries between Churchianity and Christianity, between the teachings of Jesus, the relation of the soul to God, and the attempts to organize these forces. The inevitable tendency of institutions and organizations is to make fixed and permanent the particular beliefs or conditions or ideals which exist at the period of the coming into being of the institution, without allowing room or opportunity for the later growth and development. With a force so vital and powerful as the spirit of Jesus or of souls touched with a real religious consciousness, this tendency to repress development is a deadening thing. The purpose of Jesus in choosing a child to place in the midst of the disciples as a symbol of what their life must be was not merely to emphasize the innocence and simplicity of childhood, but its dynamic force, its unconquerable bent toward growth and expansion, its certainty of producing vital changes in its environment. Jesus meant, therefore, that those who seek to be his followers should be disturbers of their environment, producers of change, creative forces transforming the inspiration and invigoration received from their contact with the Infinite into powerful and constructive reactions upon the world about them. Q.

CHURCHES AND AMERICANIZATION.

Our responsibility to-day is more than a personal one. We are responsible for the soul of our country, and in the fulfillment of this responsibility the forces organized in places of worship can be most helpful.

They can increase in all men irrespective of race, those spiritual capacities which enable them to be good citizens and to dwell together in brotherhood.

They can help by encouraging all newly arrived immigrants to learn all they can about America, its history, its laws, its customs and ideals, and to become owners of homes rather than to continue to live in tenement houses.

Churches and synagogues where new Americans worship, can observe American holidays, commemoration days and festivals with appropriate sermons and other fitting recognitions. They can provide social occasions when native and foreign-born can meet for recreation, rest and opportunities for mutual understanding and appreciation.

They can give all recently arrived immigrants some vision of the nobility of America, and their officials can preach loyalty and the unity of many races in one nation on the basis of brotherhood and that tradition of idealism upon which America is founded.

They can see that religious bodies establish contact with immigrants of their faith immediately after their arrival and render such service as is needed. They can furnish volunteer workers for the various forms of Americanization work: teachers, domestic educators, and directors of immigrant information centers. They can furnish standards and methods of work to each new worker.

Churches and synagogues can help the immigrant mother and sister whose sons and brothers have gone to the front, with protection and comfort. They can help them to understand us while we try to understand them. They can win them for America by fostering their trust and letting them find us sincere, fair and magnanimous.

They can help the members of their congregations to avoid detrimental comparison of races, as all races have a native capacity for good citizenship. They can make the place of worship a center for Americanization activities, encouraging and helping all to speak our language, meet native Americans and have opportunities for learning American standards of living and of citizenship. They can encourage the men to give their wives and children an equal chance with themselves to know America, to learn the language and follow those ideals of social intercourse which belong to a democracy.

The more we teach and secure facilities for teaching the language of America, the more we decrease the liability of foreign-born men and women to exploitation, industrial injuries, social segregation, transiency and un-American standards of living.

The more the new American is treated with humanity, democracy and equality, and native born Americans respect his contribution to our country to the extent of eliminating paternalism, nicknames, racial prejudice and campaigns without his co-operation, the more will he love America, wish to become a citizen and make a home here for his family.

The more the American community provides accurate information on laws, the war and American ideals, and protects immigrants from exploitation, insanitary housing and other forms of social neglect, the less shall we hear of the alleged "menace" and "problem" associated with each new race that arrives.

The more that native American men and women make friends and co-operate with foreign-born men and women, learning their abilities and needs, stressing their good qualities and showing generous, sincere appreciation of all points of difference, the less shall we speak of them as "hordes" or generalize in false estimation of the significance of their presence with us.

The more we all practice our Americanism—enforcing good laws, providing just labor conditions, actually working with those concerning whom we have bright ideals, and with tireless enthusiasm consciously building a nobler nation—the more certainly will the hundreds of thousands of our foreign-born American soldiers return from the trenches and find the America worth fighting for awaiting them.

—*P. P. Claxton,*
Religious Education.

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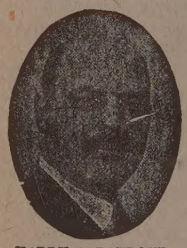

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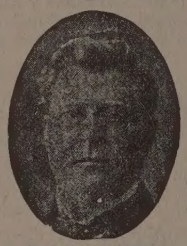

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